THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*"—REV. 21: 1-2.

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REMARKABLE HEALINGS.

BY ELDER HENRY H. BLOOD, PRESIDENT OF THE LONDON CONFERENCE.

"FOR she said within herself, If I may but touch his garment, I shall be whole."—Matt. ix: 21.

The simple narrative of the healing of the woman of whom the above quotation speaks is one of the most beautiful and touching examples of faith and its power that is recorded in Scripture. She was suffering from a malady that had been incurable for twelve years, and had spent all her living upon doctors, without relief. A faith in Jesus had been aroused within her—an impressively pathetic faith it was, born of implicit confidence in the power of the Lord to heal her, though all human skill had failed. It mattered not to her that there was no precedent upon which to base a faith that the mere touching of the hem of the Master's garment would make her whole. Hers was the truthful homage of a believing soul recognizing and reaching out to the divinity of her Lord. Modestly shrinking from the notoriety that would follow a public exhibition of the healing power, she purposely sought an occasion when the press of a multitude thronging the way might shield her from identification. She touched His garment and was healed immediately, receiving the Lord's benediction: "Daughter, be of good comfort; thy faith hath made thee whole."

St. Ambrose supposes this woman to have been Martha. If that is true, what a life of service and devotion in her Master's cause commenced with this gracious occurrence!

An incident was related in the writer's hearing a few months ago, which vividly recalled this scriptural story of healing. Sister Kitty Lloyd, a faithful member of the Grimsby branch, had for a long time been a sufferer from rheumatism, and it had seemingly settled in her head, producing distracting pains that confined her to her bed when they came on. The complaint had become chronic, and no medical treatment seemed to give relief.

While President Francis M. Lyman was in Germany last summer, a report of a conference was published in the STAR in which it was stated that he had promised that if any of his audience were sick and had sufficient faith, they could be healed by shaking hands with him. Sister Lloyd was impressed with the promise and felt sure she could be made whole if she could shake hands with President Lyman. She was suffering intensely when the announcement was made that he would attend the Grimsby conference on September 15, 1901, and it was with difficulty that she was able to go to Hull. After reaching there her ailment became so aggravated that she could scarcely get to meeting, and once there the pains became worse than ever.

After meeting, President Lyman came down near the door, and as she passed him they shook hands. She forgot the headache from that moment, and did not think of it for some time, and then only to remember that not another pain had been felt since the time of shaking hands. Her faith had made her whole. Nearly seven months had passed when she related this, and during that time her health had been good, with no recurrence of the complaint.

Another case of healing that occurred recently was that of Brother Horace Bennington of Hull. On April 20, 1902, Brother Bennington was stricken with pneumonia. He was under a doctor's care from the first, but the malady developed so rapidly that in three days he was partially unconscious, and a severe hemorrhage of the lungs made his condition precarious.

The Elders laboring in Hull were called in, and that night they anointed him with oil and administered to him. He was aroused almost immediately from the half-conscious condition and seemed better, but the Elders who performed the ordinance noticed and remarked to each other that there was not an assurance in their minds at that time that the desired results would follow the administration. In other words, they felt that they lacked the perfect faith that the Lord desires and that characterizes some administrations.

Under these circumstances it was not wholly a surprise to them to receive the sorrowful news two days later that the doctor had given up the patient, having exhausted his skill. Full of faith in the power of God, the wife and family of Brother Bennington sent again for the traveling Elders, who, meantime, had supplicated the Father to spare the life of the afflicted brother. This time three Elders, all who were in Hull, went to the sorrowing home, and approached the door with trepidation, fearing the angel of death might have preceded them. But they had prayed for faith, and as they entered the house doubts seemed to be dispelled. The labored breathing of the sick man could be heard in all parts of the house, accompanied by that awful gurgle that has come to be recognized as a sign of approaching dissolution. It seemed that the seal of death was upon the sufferer's face. Members of the family gathered in the sick-room and united their faith with that of the servants of the Lord. The sacred ordinances o anointing and administration were performed

humbly by the Elders, each of whom felt that the power of the Lord was in the house, and that all would be well. Indeed, a promise to that effect was given in the confirming prayer.

The story of Brother Bennington's recovery is commonly known among the Saints in Hull. It was marvelous. From the moment that the disease was rebuked a change was apparent. Before the Elders left the bedside the sick brother conversed rationally with them. His breathing became easier, and so rapidly did the healing power of the Spirit of the Lord do its work that in a few days he was up and around the house. Not one relapse occurred, and in about two weeks Brother Bennington was able to resume his regular occupation.

As one who witnessed this manifestation of the power of healing, I humbly testify that the promise that signs shall follow the believers is being fulfilled in our day, as a comfort and blessing to the faithful, and ever may be realized by those who truly serve the Lord and keep His commandments.

SUPERSTITIOUS PRACTICES.

It was no uncommon thing for people of eastern nations, almost from time immemorial, to profess to hold communication with the spirit world through the medium of superstitious practices. There were magical formulæ, lucky and unlucky days, incantations, horoscopes, and various other devices, and superstitious rites and practices through which magicians, astrologers, soothsayers, diviners, wizards, witches, sorcerers, necromancers, conjurers and enchanters, played upon the ignorance of their victims. It is, of course, impossible to tell what the secrets of their practices were, but it is safe to say that the power of a strong and cunning will over a weak one, was uppermost in their deceptions. The children of Israel were forbidden to believe in these various classes of superstition, heathenism and idolatry, for they tended to draw men's minds from God, the true source of knowledge and power. Says Isaiah: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." They were forbidden to seek wizards that "peep and mutter," but were commanded to obey the law and the testimony of the prophets. . . .

It is needless to assert that to those who are intelligent, and not bound by old notions and superstitions, there is no truth in what people call witchcraft. Men and women who come under the influence of a belief therein are bewitched by their own foolishness, and are led astray by pretenders and mischief-makers who "peep and mutter." It is really astonishing that there should be any to believe in these absurdities. No man or woman who enjoys the Spirit of God and the influence and power of the holy Priesthood can believe in these superstitious notions; and those who do, will lose, indeed have lost, the influence of the Spirit of God and of the Priesthood, and are become subject to the witchery of Satan, who is constantly striving to draw away the Saints from the true way, if not by the dissemination of such nonsense, then by other insidious methods.

One individual can not place an affliction upon another in the way that these soothsayers would have the people believe. It is a trick of Satan to deceive men and women, and to draw them away from the Church and from the influence of the Spirit of God, and the power of His holy Priesthood, that they may be destroyed. These peep-stone men and women are inspired by the devil, and are the real witches, if any such there be. Witchcraft and all kindred evils, are solely the creations of the superstitious imaginations of men and women who are steeped in ignorance, and derive their power over people from the devil, and those who submit to this influence are deceived by him. Unless they repent, they will be destroyed. There is absolutely no possibility for a person who enjoys the Holy Spirit of God to even believe that such influences can have any effect upon him. The enjoyment of the Holy Spirit is absolute proof against all influences of evil; you never can obtain that Spirit by seeking diviners, and men and women who "peep and mutter." That is obtained by imposition of hands by the servants of God, and retained by right living. If you have lost it, repent and turn to God, and for your salvation's sake and for the sake of your children, avoid the emissaries of Satan who "peep and mutter," and who would lead you down to darkness and death.

It is impossible for anyone possessing the spirit of the Gospel and having the power of the holy Priesthood to believe in or to be influenced by any power of necromacy.

My advice to the Saints is to so live that they may have the Spirit and influence of the Lord with them; for, having that influence, it is a wall of protection against all powers of evil that may seek an inroad into their hearts and thoughts. The possession of the Holy Spirit is a sure defense against evil thoughts, superstitions, ignorance, and the follies and machinations of evil-disposed men and women. Every Latter-day Saint should so conduct himself that he may enjoy this Spirit, and there will be no danger of his being led away by the foolish nonsense that ignorance and superstition seek to implant in the minds of people concerning the existence of witches and witchcraft.

There is no danger to anyone in so-called witch-craft itself; the evil effect lies in the belief therein. The person who believes injures himself through fear and belief; no other person has power to injure him; it is himself who injures himself through the superstition of his own mind. In the Sandwich Islands this belief was very prevalent, years ago. They call it *pule anaana*, or the prayer of sorcery. It was no uncommon thing for a person who became beset with the thought that he was "being prayed to death" actually to wither away, and die. I knew a good woman, wife of a leading native Latter-day Saint whom I often visited, who one day became very ill. I asked what was the matter. She said she was being "prayed to death," and she was actually seriously ill, and getting ready to die; so great was her fear and faith in what some evil-designing, but in himself impotent, person, had whispered about her. I told her it was all wrong, that she must not believe it; it was impossible; she must believe, on the contrary, that she would live, and be well. I labored with her in this way for some time, and she finally believed and was restored, and such nonsense never had power over her again. It was not so with a young native cook whom the missionaries employed. Some of the jealous natives, one day when we were off on a visit, brought him word that

he was being "prayed to death," and it so frightened him, and so great was his belief in this superstition, that he died within a week, and we were without a cook when we returned.

As Israel of old were enjoined to obey the law and the testimony given to them by Moses, so the Latter-day Saints are commanded to turn to the Gospel law restored anew to them, and to live so that they may enjoy the Holy Spirit of promise. A sentiment against belief in the power of witchcraft, and all other evil things should be cherished among the Latter-day Saints, for persons who believe or express faith therein are in danger of losing the Spirit of God, and of placing themselves under the influence of the adversary whose footsteps lead to death.—PRESIDENT JOSEPH F. SMITH in the *Improvement Era.*

A LEGEND OF ST. JOHN.

BY ELDER JAMES E. WILLIAMSON OF THE LONDON CONFERENCE.

THE question whether St. John, the beloved disciple of Jesus Christ, is alive or dead is a very interesting one to all Christians. The other disciples understood that he should not die, drawing their conclusion from the words of Jesus to Peter, "If I will that he tarry till I come, what is that to thee?" John in the closing words of his gospel corrects the idea that he should not *die*, but does not intimate that it was not the Lord's intention to let him tarry till He should come. We can draw no other conclusion from the saying of Jesus (John xxi: 24), than that John should remain.

If all the disciples died with their generation, it would be difficult to understand the words of the Savior, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." (Matt. xvi: 28). The angel, who gave John the little book to eat, while the Revelator was in vision on the Isle of Patmos, said to him "Thou must prophesy again before many peoples, and nations, and tongues, and kings." (Rev. x: 11). This was no doubt fulfilled in part after the Apostle's return from his banishment, but the promise is here given of a very extended ministry.

The Apostle John lived after all the other members of the Council of Twelve had died, probably all but Judas Iscariot being martyrs, and the traditions regarding St. John's passing away are very conflicting. By order of the Emperor Domitian, he was placed into a caldron of boiling or burning oil, but was not injured thereby. Some say that he died in his ninety-eighth or ninety-ninth year, while others maintain that he lived until he was one hundred and twenty years old. By some he is said to have died a peaceful death, by others to have been martyred and by still others to have died not at all. One tradition states that he was buried, but that during the night his body disappeared from the grave. The Latter-day Saints know from revelation given in this dispensation that John, the beloved Apostle, was given power over death (Doc. and Cov. sec. 7), and that he is tarrying until the Savior comes.

The following interesting legend is taken from the *Sunday Companion*:

Chatting with a member of the Russian Embassy in Paris about the story of Andree's death at the hands of Eskimos, a correspondent was told a pretty legend about the North Pole which is current in the eastern parts of Russia.

In the days of Christ's passion (say the peasants) Russia was a warm country, and one vast garden. The Apostle St. John, persecuted everywhere after his Master's death, came to Russia to preach the Gospel, "Love thy neighbour as thyself."

But the people of the country drove him from their doors. As he cast the dust of each village from his weary feet, the village and the country round it became an icy, arid steppe, and eventually the whole country was covered with ice and snow.

When he arrived at the coast, St. John took a boat and sailed towards the north. No other boat could follow him, for behind his vessel the sea froze into a sheet of solid ice. Finally the disciple loved of Christ arrived at the island where the North Pole is—a beautiful island, where the temperature is always soft and equable, and where flowers and vegetation of all kinds grow in rich luxuriance. There, upon this island of the Pole, St. John still lives.

THE GRIMSBY CONFERENCE.

The Grimsby semi-annual conference of the Church of Jesus Christ of Latter-day Saints was held in the Lecture Hall, Kingston Square, Hull, on Sunday, September 14th, 1902, President Roscoe E. Grover presiding. The morning service commenced at 10:30 a.m., there being in attendance Apostle Francis M. Lyman, president of the European mission; President Franklin C. Moyle, Elders Henry A. Cleveland and Walter J. Wild, Leeds; Elders Thomas J. Howells and Mark A. Coombs, Sheffield; Elder Homer Rich, Birmingham; Elder Frank B. Hall, Nottingham; Elders James F. Sheffield and Simon W. Beck, Liverpool; and Elders Hyrum Bull, David E. Seamons, William T. Hart, Isaac Wagstaff, James E. Wray, George T. Badger, Joseph Ririe, Alfred Cordon, E. Le Roy Harrison, Hugh C. Watson and Albert F. Dixon, Grimsby conference.

After the usual opening exercises the sacrament was administered by Elders Wray and Wagstaff. President Grover welcomed all the Saints and friends to the conference, and briefly reported the existing conditions and the labors of the Elders. The condition is gratifying, and prospects for the future are bright. President Lyman then addressed the congregation and gave some good instructions. He admonished all the Saints to live their religion, and hoped that their faith had become stronger. The general and local authorities of the Church were then presented and unanimously sustained.

At the 2:30 p.m. service Elder Seamons spoke upon the organization of the Church. Elder Howells followed, calling attention to the similarity between the ministry of Christ and His followers and that of the Latter-day Saints. Elder Wray bore his testimony. After a solo entitled "Out of Great Tribulation," by Joseph H. Woods, President Lyman read the fourth chapter of Ephesians. He called attention to what Saints of God must do more than merely to believe. They must speak the truth, put away clamor, evil speaking and bitterness; they must not steal or hold corrupt communication with anyone. There is one faith and one baptism, and if any other Church has

authority to baptize then the Latter-day Saints have not. There cannot be two true churches. But any church that lays claim to being true must have Apostles and Prophets, for these and the other officers will ever be found when the Church of Christ exists. They are essential until all come to a unity of the faith.

Conference reassembled at 6:30 p.m., with three hundred people in attendance. Elder Ririe addressed the congregation upon the divinity of the Book of Mormon. President Moyle read Heb. xi: 39-40, and spoke of the resurrection and salvation for the dead. A solo entitled "The Village Church," was rendered by Sister Alice Porter.

President Lyman spoke of some distinguishing features of the belief of the Latter-day Saints. They believe in baptism for the dead as well as for the living. They are a Temple-building people and through the sealing power of the holy priesthood families will be united throughout eternity. The righteous man will stand as the head of his house and preside over his descendants, and will be blessed with eternal increase. President Lyman said that he had no easy way to salvation to present. Those who receive eternal riches must make sacrifices here. No man can be impure, a drinker, or even a user of tobacco, and be a true Latter-day Saint. All faithful members of the Church pay an honest tithing. This money forms the financial basis of the Church's activity in providing for the poor and doing all other necessary work. The Lord blesses those who obey Him and rewards them abundantly.

During the services the choir sang the anthems, "Cry Out and Shout," "Exalt Him all ye People," and "Let the Mountains Shout for Joy."

Monday morning at 9 a.m., priesthood meeting was held in Forester's Hall. The statistical report for the past six months was read, and the Elders of the conference presented their reports. Sixteen new members and two children of members have been baptized. President Lyman gave such advice and counsel as was necessary for the occasion, and all rejoiced in serving God and His cause.

HYRUM BULL, Clerk of Conference.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

THE Book of Mormon play "Corianton" met with good success in Denver.

LABOR day, September 1, was celebrated in Utah by parades of working men and a general holiday.

PRESIDENTS JOSEPH F. SMITH and Anthon H. Lund have made a trip to Canada to visit the Saints there.

THE Grand Central Mining Co. has again won in the suit brought by the Mammoth Mining Co. to quiet title to a certain part of a mineral vein.

THE Weber Stake Academy at Ogden has been receiving a number of alterations and improvements. Professor David O. McKay is principal of the school.

THE corner stone of the new miner's home, erected by Mrs. John Judge as a memorial to her husband, was laid by Bishop Scanlan of the Catholic church, at Salt Lake City, August 31.

IT is announced by Mr. George J. Gould that the Rio Grande railroad will extend its line from Salina to Green River to connect with the Senator Clark's Salt Lake and Los Angeles road.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 18, 1902.

EDITORIAL.

JESUS, THE SAVIOR AND MESSIAH.—Those who have become acquainted with the history of Jesus may be divided into several classes. There are some who reject Him entirely and look upon Him as an imposter. Others recognize in Him an exalted soul, a master teacher, through devotion to His pure philosophy possibly a sinless being, but nothing more. Another class accepts Him as Lord and Redeemer, but fails to grasp the reality of His plan of redemption, and though warmly professing Him lacks the salvation of His Gospel. Others believing in His atonement and His divine character accept His grace by coming into harmony with and entering the spiritual kingdom He established.

Of the first, those who entirely reject Him, the Jews of His own day and most Jews of the succeeding ages are examples. Many who call themselves infidels also belong to this class. The more thoughtful Jews are coming to look on Jesus in a different light. They begin to see in Him one of the great men of their nation and lose their bitterness, realizing that He is innocent of the persecutions they and their ancestors have suffered from His professed followers. In this class also are the more intelligent Mohammedans, who willingly acknowledge that Jesus was a great teacher though they place Him below their own prophet in rank. Among the western nations also is a considerable number of thinkers who ascribe to Jesus exalted virtues, but stop short at the point where the doctrine of His atonement meets them and deny Him the power to save. Such are the Spiritualists, Theosophists and more thoughtful infidels. The Christian sects are examples of those who profess him vainly. The Latter-day Saints are at the present time the only ones who enjoy the fulness of the Gospel and the forgiveness of sin, through his atoning blood.

It is not hard for the Latter-day Saints to accept as a reality the atonement of Christ in both manifestations of its great dual character. God did not heartlessly "murder" His Son, as some would construe the Christian philosophy. The plan was matured in heaven and accepted by all concerned before chaos by the divine will became cosmos, for Jesus was the "Lamb slain from the foundation of the world." But why then did the Lord give Adam and Eve the law if He knew they would break it? Why did He give it to them if He knew its breaking would cost His only begotten Son's life in atonement? He gave it doubtless as a personal test of our first parents' integrity to Him and

to one another. And He also gave the law with its far reaching penalty, equivalent to His own sinless Son's blood, as the price of the blessing of mortal life. Around his throne were hosts of spirits, whose complete development required that they should take upon themselves bodies of flesh and bones. True development, whether temporal or eternal, involves sacrifice. Christ volunteered to pay a generous part of the price, as much in fact as one could pay for others, and His offer was accepted. The transgression of Adam, the anticipated, necessary act for the introduction of human life upon the earth, was not atoned for separately by the individuals who should enjoy that life, but the atonement was made by only one of them, the greatest of them all, even Jesus Christ, the slain Lamb.

More than the atonement for original sin was accomplished in that awful suffering before and during the three dark hours on Calvary. Weighed in the balance of eternal justice, Jesus's pain was sufficient to make possible the forgiveness not only of Adam's sin but also of every repentant sinner's transgressions from the beginning of wicked practices on this earth to the time when sin shall be no more. By His vicarious agonies grace was made possible, His suffering being accepted in place of our own, for sin is a cause and punishment the inevitable effect.

When Jesus has by such sacrifice become a Savior for men, they ought surely to accept Him as Messiah, the Law-giver and King. They should not dare to assume authority that He has never given them. They should humbly accept His laws and seek with all their powers to obey them. They should prepare to see Him come with body of flesh and bones to reign over His kingdom. The palpable fault of the discordant sects that call themselves Christian is not that they deny the atoning power of Jesus's blood, but that they do not acknowledge Him in heart as their law-giver. They have changed His ordinances and made a plan that He can not recognize. Even when shown their disobedience, only a few repent.

When the earthly activities of men cease and they come to learn the reality of the redemption wrought by Christ, all who have rejected the sacrifice He made for them, or who were not willing to obey His revealed will, shall suffer shame and be turned away to endure the torments that their sins merit, until justice shall be satisfied, and they can attain to the unequal glory of the stars.

Work for the Star.—The recent increase in Star subscribers is a good sign of the interest Elders and Saints are taking to get this testimony of the Gospel before others. The missionary journal should be in the home of every family of the Saints, and should be read and preserved. The Saints can do much to show the Lord gratitude for His grace by seeking earnestly to interest others in His work. An effective way to do this is by obtaining a wide circulation for the Star. Knowledge and love of the Gospel are built up in those who read its pages, for we believe that no contributor writes without asking the Lord's inspiration and guidance. The Star is not published for the Saints alone, any more than the Elders come to preach only to Saints. It was designed to be a medium of conversion when it first appeared in May 1840, and many thousands have come to a knowledge of the truth through its influence during these sixty-two years.

A number of the Elders are very successful in increasing the subscription. The report comes from Burnley, a new district, that out of their fourteen subscribers only one family belongs to the Church, and that the subscription list is growing continually. The conference presidents should take the matter up in their council meetings and find out just what the Elders are doing and can do to introduce the STAR among investigators and friends. In the meetings with the Saints also this department of our work should be presented. It is needless to say that mercenary motives do not actuate these words. The STAR is not a money-making scheme. It should be observed that all that appears is clear reading matter, no advertisements being printed. By a combination of effort we can do much. We hope that all will take interest in this important work.

J. J. C.

As a child's hand can hold back the ocean, if placed against the leak in the dyke in time; so can a little struggle, if made at the right time, against the sea of selfishness or passion save the character from being washed away in the unchecked flood.

THE *Mid-Devon and Newton Times* published recently a very fair account of the labors of President Harry Matthews of the Bristol conference and his brother, Elder Percy Matthews. The Elders have been holding meetings at their native town, Newton Abbot, and from the article it is apparent that they are receiving a sympathetic hearing.

FROM far-off Sweden President Niels Anthon of the Stockholm conference writes an encouraging letter of the conditions there. He has been making a visit to all the branches of his conference, a journey that takes about two months to accomplish. Where prejudice has been so strong as to prevent the hiring of a hall in the city, he has gone outside on the public highway, and the people, like the Judeans of old, have flocked out to hear the glad message.

BISHOP CHRISTIAN A. MADSEN of Gunnison ward, South Sanpete stake, writes a pleasant letter to President Lyman, in which he states that he would like to be here in the mission field, but being over eighty years old he must be satisfied in doing what good he can at home. The Bishop says that drouth, frost and grasshoppers this year have diminished crops in his neighborhood about a third. In spiritual things, however, the people are not behind; the good are getting better, and they are laboring to reform the backward, not without success.

DEPARTURES.—The following missionaries sailed from Liverpool per s.s. *New England*, September 11, 1902: Peter L. Quist, Joseph B. Harris, William G. Burton, David J. Brown, Alvin Drabble, Benjamin A. Critchlow, Herbert B. Foulger, Albert Toronto, Albert J. Knudson, Erastus Skouson, James P. Fugal and Isabel Penfold.

THE Sheffield conference will be held Sunday, September 21st, at 10:30 a.m. and 2:30 p.m. in the Victoria rooms, 83 William street, and at 6:30 p.m. at the

Vestry Hall, Cemetery road, Sheffield. The inability to secure the halls before made it impossible to publish the notice last week.

THE Nottingham conference will be held at Nottingham, Sunday, September 28th, at 10:30 a.m. 2:30 and 6 p.m., at Victoria Hall, Talbot street, (entrance Masonic Place, Goldsmith street). The public is cordially invited.

BRIGHAM YOUNG.

(Continued from page 589).

Is the possession of wealth sinful; is poverty in itself a virtue? Some would have us believe so, and they point to the destroying influences that money so often begets; arrogance, idleness, selfishness, and tyranny seem to be its natural offspring. So often does great possession dry up the streams of sympathy that flow from the sources of fraternal feeling, so often does it make justice a mockery and civilization a sham that many would take away the right of individual possession and make all to share alike. But it is the "love of money" that is "the root of all evil;" money in the hands of one who is righteous and wise is the root of much good. Just like knowledge, skill, the confidence of men, or any other influence that gives power, it makes its possessor more harmful or more useful according as he is disposed to do evil or good.

The great pioneer recognized this; but when Brigham Young thought for himself as an individual he thought for every member of the fast growing community he was called to lead. He knew that poverty was not the normal state of man or the ideal condition of the Saints. No one had suffered want more severely than he, and no one knew better its humbling power. But man, the offspring of God, who created the universe, and the highest of His creations, is suited to control for his benefit the forces of nature and make use of the elements of the earth. How consummately wise was President Young in direction of affairs! The struggle for possessions he knew must be united with the wisdom to make proper use of the wealth. He therefore advised the people strongly during the early years of Utah history to let mining alone, though he realized that the mountains were veined with the precious metals.

He also taught by example and precept that a person should consider himself only a steward of what he possessed and be ready ungrudgingly to place it, in part or wholly, upon the altar if the work of the Lord required it. The following quotation is from one of the President's discourses to the Saints: "Let us dedicate ourselves, our families, our substance, our time, our talents, and everything we have upon the face of this world, with all that will hereafter be entrusted to us, to the Lord our God; let the whole people be devoted to the building up of His kingdom upon the earth." When ruled by such devotion, wealth is a blessing to its possessor and to those who come under his influence.

Two months before the golden spike was driven, connecting on the shore of America's dead sea the great Union Pacific and Central Pacific railroads, a company was organized in Utah to build local railways throughout the Territory. On May 17th, 1869, President Young broke the first ground at Ogden

for the Utah Central. The new year found the track laid to Salt Lake City, a distance of thirty-seven miles, and January 10th, 1870, the President drove the last spike, upon which was engraved, among other things, a bee-hive and the motto "Holiness to the Lord." This road was built without the aid of government subsidy, a rare achievement in those days. It was constructed and owned by Utah workmen and capital. All parts of the community took part in its building and all enjoyed its benefits. The opening of this line and the others that under the same organization soon stretched out in all directions marks a new era in Utah history. The *Deseret News* expressed the feelings of the people in these words, "The days of isolation are now forever past. We thank God for it."

With the active participation of leaders of the Church in railroad and telegraph building as well as the organization of co-operative stores throughout the community, arose a feeling of opposition on the part of a few prominent members. These men made first covert and later open attacks upon President Young. They maintained also that they had received higher spiritual light than the members of the Church generally enjoyed. Elders William S. Godbe and Elias L. T. Harrison were leaders in what came to be called the "New Movement" and they drew under their influence some other highly respected Elders.

These men plotted to overthrow President Young and destroy the "one man power," as they termed his influence with the people. Action was taken against them in the High Council of Salt Lake stake, the complaint being not for the breach of moral laws but that they had apostatized. This charge was sustained and they were excommunicated. Failing inside the Church, they now tried to draw after them a large following from it, but in this they utterly failed. It was a wonderful testimony that the "one man power" really represented the whole people. Much as the Saints had loved those who formed the New Movement, they recognized that these men were astray and the Church was right. Their excommunication marked the parting of ways in a religious sense.

In an unexpected way this threatened schism proved to be a most fortunate circumstance for the Church. We remember that soon after the death of Lincoln in the year 1865, the Honorable Schuyler Colfax, then chairman of the House of Representatives, made Utah a visit and accepted the hospitality of the city. Mr. Colfax again visited the Territory in the autumn of 1869, when the railroad made travel more easy. This time his position in the nation was even more important; it was that of vice-president of the United States, General Ulysses S. Grant being president. Mr. Colfax was not so friendly as formerly, and his visit seemed to be to determine how to deal with "Mormonism."

President Grant at this time was very strongly prejudiced against the Saints and especially against their practice of polygamy. Later when the great commander had seen Utah and her people for himself, his feelings modified. At the time Mr. Colfax made his visit, however, it is probable that the President would have been willing to pour troops into the valleys and solve the "Mormon" question much as Alexander the Great loosed the Gordian knot, by the stroke of the sword. Mr. Colfax, at least, seemed to believe so, for he is

reported to have asked T. B. H. Stenhouse, a strong sympathizer with the New Movement, and an apostate at heart, whether Brigham Young would fight. Stenhouse's answer was a most emphatic plea for the Vice-President "to keep the United States off." "If the government interferes and sends troops," he said, "you will spoil the opportunity and drive the thousands back into the arms of Brigham Young who are ready to rebel against the one man power. If you give us another Utah war, we shall heal up the breach, go back into full fellowship with the Church, and stand by the brethren."

The politic official decided that arms were not necessary; the Church appeared to be on the verge of disintegration. As Stenhouse had requested, the conditions were left as Mr. Calfax found them. Having possibly saved the Church from serious encounter with the nation, the New Movement dwindled down to nothing, and its religious influence disappeared.

[TO BE CONTINUED].

THE COMING OF THE MESSIAH.

BY ALFRED E. BRUERTON.

In the daily papers last week appeared notices that a young man in London had declared himself to be the Messiah and was received by his congregation as such. The enunciation took place at the church of the Ark of the Covenant at Clapton Common. After regular service Mr. J. H. Smyth Piggott, a tall, clean-shaven, sallow youth descended from the throne on which he sat and deliberately stated in a few words that he was "that Lord Jesus Christ who died and rose again and ascended into heaven." Resuming his seat he buried his face in his hands. A woman from the congregation arose and said, "God has spoken. God is here. I see him on the altar." Other declarations of belief followed. The young man refuses to see reporters, pleading pressure of business as excuse.

How pitiable it is that people will allow themselves to be deceived when the Scriptures are so clear regarding the second coming of the Savior! Even a superficial observer should be able to detect imposture. While Jesus was a mortal He was independent of all the Jewish sects; even in childhood, He showed consciousness of His divine mission. It has not the semblance of reason that He would in immortality waver from the Established church to the Salvation Army and then to the Agapemoneans. But this man is only one of many who have made the same blasphemous claim to be the Redeemer. Even at the present time in Russia it is reported that thousands, especially of the poor, are being deceived by one who says he is the risen Lord.

When Christ does come to reign as King of kings and Lord of lords, there will be left no room for doubt. After signs in the sun and moon and stars, while the seas and the waves are roaring and the powers of the heaven shake, "then shall they see the Son of man coming in a cloud with power and great glory" (Luke xxi: 27). Those who remain alive until His coming and are faithful will behold the Lord Himself "descend from heaven, with a shout, with the voice of the archangel, and with the trump of God," and they will be caught up "in the clouds, to meet the Lord in the air" (I. Thess. iv: 15-17).

When the winding up scene really comes, "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance upon them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (II. Thess. i: 7-8). When His name shall be feared from the west and His glory from the rising of the sun, it is promised that "the Redeemer shall come to Zion" (Isa. lix: 19-20).

The warning has been plainly given by the Master: "Take heed that no man deceive you. For many shall come in my name, saying I am Christ; and shall deceive many" (Matt xxiv: 45). Until the day dawns, when the Saints shall rejoice and the wicked shall call on the rocks to fall on them, false Christs will arise and lead people astray. It is one of the signs that the unmistakable coming of the true Christ is at hand.

APOSTLE TEASDALE'S TESTIMONY.

It is ever encouraging to hear the testimony of one who has passed through the heat of the day without fainting and through the shadows of night without fear. The witness of redemption, like the tone of a good violin, grows sweeter with age. When one has labored and suffered much and one's faith has been tried at every point but through all the divine testimony remains unshaken, it inspires hope in those whose labor and suffering have only begun that they too may continue faithful. Following is an excerpt from a letter recently received from Apostle George Teasdale. The older Saints remember Apostle Teasdale personally. He has been a preacher of righteousness since his youth, not only on these isles, but in the states of America, among the half civilized Mexicans and among the savage Indian tribes:

"On the 11th of this month, August, I reached the fiftieth anniversary of my baptism into the Church of Christ. I was baptized in the Somers Town branch of the London conference of the Church of Jesus Christ of Latter-day Saints by Elder Robert Till, August 11th, 1852—fifty years ago. I was promised then if I would obey the Gospel of Jesus Christ as restored to the earth in 1830, I should know of the doctrine, for the Lord had decreed from the beginning that whoso would do the will of the Father should *know* of the doctrine. And now that God had restored His everlasting Gospel He required all men to repent and obey it, with the promise of this knowledge and the signs following the believer.

"Well, my beloved brother, I obeyed the Gospel, and I received the knowledge, and in my experience of the last fifty years I do most assuredly know the Gospel is true, and that the signs follow the believer. I know that God lives, that Jesus Christ is the Son of God, that Joseph Smith was a true Prophet sent of God to usher in the dispensation of the fulness of times, and that we are living in the hour of God's judgment. My obedience to the everlasting Gospel has put me in possession of this knowledge, having been taught of God, to whom be all honor and glory. I am thankful beyond expression that I have a standing in the Church of Christ, adopted into the family of our Father in heaven, a son of God, one of the 'redeemed of the Lord,' His humble servant with the testimony of Jesus."

CURRENT EVENTS.

No further eruptions of the West Indian volcanoes have been reported during the past week, but other destructive agencies have been at work. Nine vessels belonging to the French cod fleet from Calais are reported to have foundered in the restless North Sea, and on the 13th inst. the English steamer *Bewick* went down in the same troubled waters carrying eleven of her crew. From Ceylon the report comes that the *Nithsdale* ran on the rocks at Gafarn Island, and fourteen men sank with her. In northern India floods are raging. In southern Bengal twenty-five villages have been destroyed, leaving 6,000 people homeless, and in Madras, September 12th, a railway bridge was washed away, causing the wreck of a night train, and the death of at least sixty-two souls. The heavy rains that fed the floods are, however, welcome to India, and have averted the threatened famine. The Lesser Antilles seem to be getting more than their share of misfortune just now. Almost in sight of La Soufriere and Mont Pelée, on the Barbados Island, a small-pox epidemic has broken out and 170 cases were reported last mail. The disease does not appear so virulent as is usual. Less fortunate, however, is poor Egypt, where cholera is passing like a cloud over the land. Over sixteen thousand have fallen victims to the dread disease during the last two months.

In America, Oregon and Washington states, recently prominent as the scene of the desperado Harry Tracy's flight and murders, are now suffering from devastating forest fires. Towns are being wiped out and many lives lost. Thirty-eight bodies have been recovered, but many persons are missing. The loss to property will amount to millions of dollars. Almost equally destructive was the fire that swept over an oilfield at Beaumont, Texas, near the Gulf of Mexico. With the explosion of oil tanks and the pillars of flame from the wells, the sight was appalling.

In spite of the assurance of President Castro, the revolution in Venezuela is not yet ended. A serious battle occurred on the 11th inst. The rebels surprised a town by moonlight, killed 60 and wounded 109 of the Government troops. Across the border to the west in the republic of Colombia, anarchy is reigning, and the United States is hurrying men-of-war to the scene to protect the interests of neutral parties. It is a strange infection that causes such frequent rebellions in the Spanish American republics. Colombia and Venezuela, the two most northerly nations of South America, and two of the largest are setting a bad example to their sisters of that continent.

After the unsuccessful efforts of Generals Botha, Delarey and De Wet to effect a change in the terms upon which peace was concluded in South Africa, they have returned to the Netherlands to prepare for their lecture tour. It is to be hoped that these honorable men will not come under any other influence than that which impelled them to sue for peace. Lecturing in France and Germany would tempt them to utter anti-British sentiments for the sake of popularity. Such a course would soil their characters and do their cause great harm. The generals are needed at home. It would be well if they should give up the idea, as it is reported they consider doing, and by their large influence and experience aid in the unification of conflicting elements in South Africa. Reconstruction is not progressing any too favorably in the two new

colonies. The former prisoners of war are being brought back, but the outlook is that prosperity will not return for some time to come. The terrible disease of glanders has become wide-spread among the horses and mules, and it may take years to stamp it out. The cost of living in cities is extremely high, and it can well be imagined that three years of war have ruined thousands of farms.

THE BREATH THAT BLIGHTS.

"I'm going away with the wind some day,
Away thro' the sunlit sky:
For he says of the flow'rs in all these bow'rs,
Not one is so fair as I.
And sweeter than dreams are the gladsome scenes
He promises I shall see,
In gardens new where the whole day thro'
The blossoms shall envy me."

They bowed to her shrine in the evening time—
The flow'rs near the rose-tree's side,
And mingled their tears with their doubts and fears
At the fate of the wind-god's bride.
But blushing and red as she drooped her head,
In his fond words trusting so—
When he came at dawn with his low tuned song,
She laughed and was glad to go.

It was wild and free in his arms to flee,
While his clasp was fond and warm,
But the clouds came on when the day was gone,
And his breath grew fierce with storm:
And shaking her clutch from his unkind touch,
He answered her trembling fear—
"Thro' the summer hours a thousand flow'rs
Are wrecked on my wings each year."

Do we know his ways when he comes to praise,
Under cover of friendship's name,
To bid us try, e're the day goes by,
To mount up the steps of fame?
For a kindly guise hides the luring eyes
That measures us as we go,
E're he stands to smile in the after while
When we dash to the depths below.

BERTHA E. ANDERSON in the *Young Woman's Journal.*

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